



Monthly bulletin of the Huna Research Associates. Covering research work, progress, news and related subjects.

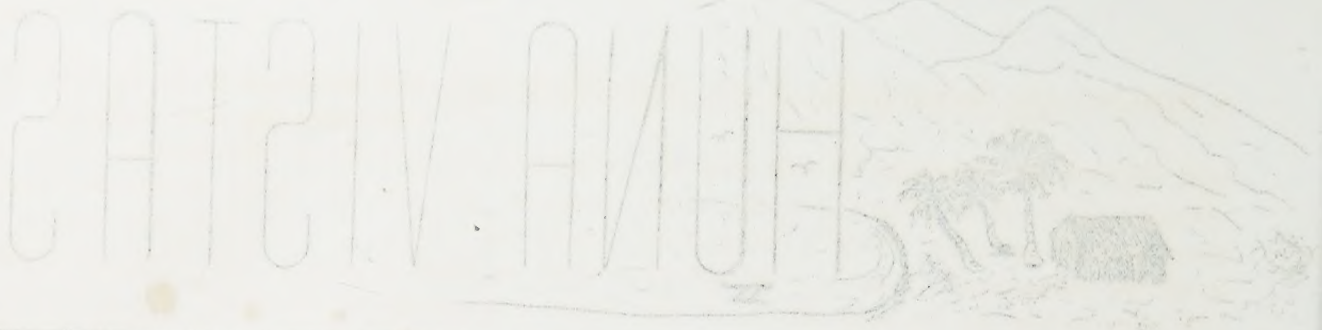
December, 1961. No.28. Page 1.
Max Freedom Long, HRA, Editor
P.O. Box 875, Vista, Calif., U.S.A.

Again, for those of you closer to me in terms of surface mail, MERRY CHRISTMAS!

I HAD HOPED THAT BY THIS TIME I would have been able to give you a more definite answer as to whether the new readings for high Spirit Guides are also the readings for the High Self. All that I can say now is that, so far as I can see, they are one and the same. In this guess I am much encouraged by the experiments and findings of three other HRAs who are matching my readings within a few degrees on the same world figures. One HRA was well ahead of me in his research, having successfully made readings for what seems to be the High Self. He has also tried to make a reading for the lesser God, perhaps of our world or solar system, but not of God-the-Infinite. He promises some day to tell me of the strange things connected with this very ambitious experiment. I feel that there is no telling what avenues of information we may eventually open.

AFTER MANY CENTURIES during which men have followed the visions and intuitions of a single prophet or seer, forming religions based on his revelations (whether valid or not, made little difference), we have ROUNDED THE CIRCLE and appear to be coming out just where we went in. Now, for the next round we can have the benefit of Psychometric Analysis tests or of pure psychometry, with a number of SEERS or PROPHETS (if we wish to call ourselves such) being able to approach the same problem and to compare the results of findings. This promises to be a great step ahead. In the next rounding of the circle which rises a degree in a spiral of evolution, we should be able to avoid endless former dogmatic stumbling blocks.

THE RETURN TO MYSTICISM in the new form of psychometry (plus the pendulum as the means of better communication) will allow us to divide the "seeings" of individuals into at least two parts. The first part will contain all that several of our modern mystics (HRAs, of course included) may agree upon. The second part will contain psychic "seeings", visions and dreams which may be significant and filled with meaning for one individual only, because they are not duplicated by others and thus given validity. Under the first heading comes the matching P.A. readings which a few of us have already made of the Guardian-Guide-High-Self entities found connected with certain individuals. That seems almost as important as the cross-correspondences in Psychical Research by which the validity of "survival" was so greatly emphasized a few decades ago. Standard ESP tests seem far less important for they deal with the psychic ability, not with the nature of the "selves".



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THE RETURN TO MYSTICISM

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A REPORT ON "MYSTICISM TYPE 2" EXPERIENCE will be made here by way of "starting the ball rolling". It will furnish an example of the way the proposed classification will work. However, should a few other HRAs ask the same question and get the same resultant "seeing", the experience could then be moved over into the "Type 1" classification where we keep the psychically verified information such as that in which High Self (or Guide) readings made by several HRAs of the same person match closely.

HRA M.F.L., of Vista, Calif., reports. Having been told via low self, using pendulum talk, and "yes and no" answer method, that I had in a past incarnation been a kahuna, and that my Guardian Angel or Guide or High Self has also once been a kahuna, I decided to try asking for information concerning Huna. First I took my pendulum in hand and held it swinging free over the palm of my left hand. I asked silently whether my low self was willing to try to get information on Huna beliefs or practices dating back to the incarnation when I was said to have been a kahuna. I did not specify who was to be approached for the information, but advised that the High Self or brown man of my past "seeing" might be able to assist. My pendulum answered "yes". As contact with the High Self was now needed, I held the pendulum suspended over the left palm ready for use by the low self, it being instructed to show me by the pendulum movements when mana was properly accumulating, being sent to the High Self and being accepted as contact was established. (For this I have worked out a code with my low self.) Generating the emotion of love by thinking of the High Self Parental Pair, I then began breathing more strongly (ha, in the Hawaiian means to do this) and will that my low self accumulate and begin sending along the connecting aka cord to the High Self a strong flow of the low mana or vital force of the body. As this action progressed, the pendulum began to swing on the line of 12 o'clock if compared to a clock face. (This is also the "yes" sign and the code for the hypnotic and powerful will of the middle self, also the will, I think, of the High Self when the swing is increased in strength several times. This also applies to the "personality" circle swing of the pendulum when contact is indicated as complete with the High Self, the circle made by the pendulum then being many times stronger than when making an ordinary P.A. reading of a low self.)

As the mana accumulated and flowed to the High Self the "will" swing of the pendulum became very large and strong. This continued for about 30 seconds, then the straight back-and-forth swing changed to a circle, the circle growing larger and larger until the pendulum stood out almost horizontal in the air - this giving me the information via the code that the contact had been made and that the mana had been accepted by the High Self. (I conjecture that the aka or shadowy body of the High Self, represented possibly by the circle swing, fills with the mana which is sent.) (Note: When accumulating mana it is well to start putting it to the intended use almost at once. Otherwise lurking spirits may try to steal the mana and may be able to do so, in this way upsetting one's plans for the work being undertaken. If mana is to be accumulated and passed through the hand to a part of one's body which needs help or healing, begin willing the mana to enter and heal the part as soon as the accumulation begins. In the same way, begin sending the mana to the High Self, that is, charging the aka cord and starting the flow which brings contact, possibly by sending the thought forms of the "call" on the flow. This is called ka-hea or "the CALLING" in the Hawaiian. The combined action of a number of people working together to send mana to the Great Company of High Selves is symbolized as the BRAIDING together of the aka cords of the group for multiplied strength in use. The

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word for braid in the Hawaiian is part of the double-talk code used by the kahunas of old to conceal from the uninitiated the Huna or secret meaning of what is being openly said ((or written, as in the evident case of parts of the New Testament)). We braid the cords ritually in our TMHG sittings where I act as the braider, trying to collect the aka threads and the mana flowing from sitters and send the mana to the Poe Aumakua or Great Company of High Selves. Braid in Hawaiian is ulana, and the outer meaning is simply "to braid, weave or plait". This is the verbal meaning. The meaning as an adjective is entirely different, and gives the needed double-talk insight. This meaning is, "Lying still or calm, as the surface of water unruffled by the wind. Idle, unemployed." With iwi which means a relative and so points to the High Self as a related "self", we have iwi ulana meaning to use psychic power to gain information of a future event, as a kahuna looking at someone and predicting an event for him, or even his sickness and impending death. The element of interest to us is that of obtaining the psychic power for use. Another word for braid is hili, which gives the meaning also of moving from side to side as in walking along a crooked path which moves from side to side as might a small stream of water. The secondary meaning of the word is "to wilt, droop or flag", which to the initiate of Huna is the familiar code word for the drooping condition in which one is left when lacking mana - symbolizing the empty condition of one who has successfully sent the bodily mana to the High Self.) (End of this NOTE.)

A variation is sometimes found in the strong will and circle swings which denote the success in accumulating and sending the mana to the High Self. Instead of one strong pendulum swing at 12 o'clock, I have at times had the pendulum change axis and swing back and forth entirely around the clock face, or just change to swing strongly for a few seconds on the horizontal line from 9 to 3 of the clock, this making a "cross" which may also be significant. The circle which follows in any case is always round and very strong.

WHEN THE HIGH SELF IS FULLY CHARGED the pendulum circle swing slowly comes to a stop. There is a pause and one may then ask for the "rain of blessings" or return flow of the cleansed and changed mana. This may often be felt as a tingling or prickling sensation as if caused by electricity. The pendulum, as a part of the code which my low self has made to tell me what is happening, at such a time remains perfectly still but the whole pendulum seems to shiver or vibrate gently and slightly, this continuing for perhaps half a minute or less. It is interesting to note that this code was developed almost entirely by the low self some time ago when I simply asked it to show me by pendulum motions what was going on during various actions of the Huna type - making the contact, prayer, etc. At the end of an "action" of this type, it is well to make a definite end to the contact. The kahunas used to say something like the old "amen", and we can use that word as an ending, or can say, the period of sacred taboo is ended. The idea seems to be that the High Self then takes care of any excess mana so that no spirits can get it for possibly evil use.

NOW FOR THE "SEEING". Having made the action above described, and before ending the contact, I asked to be given any helpful information or confirmation of already-acquired information concerning Huna. I then tried to clear my mind of thoughts to present a calm surface for the reception of information. The result was immediate. Before my mind's eye as vivid as a dream appeared a scene. I found myself standing with a group of people whom I sensed but did not see about me.

Before me was a leveled square place in the center of which was a low altar of some sort which I did not see clearly. Leading toward the altar was a long path flanked on either side by low shrubs. All was on a miniature scale as if I were looking at a small moving picture on a screen not over a yard wide. Into the long path from the far end danced a brown girl, skirted in tapa cloth to the knees and with flower leis around her neck. She was beginning a sacred hula dance before us. She danced toward us on the path, swaying from side to side and her dancing step one in which one foot was crossed over the other. With her arms and hands she seemed to gather in invisible strands and her every motion helped picture the act of braiding the invisible cord. Soon she stopped before the low stone which served as an altar, and there she went through the motions of drawing up something from the earth where she had braided the cord, and lifting it into the air above her, beautifully symbolizing the offering of the mana from the braided cord to the High Selves. In less than a minute her lifting and presenting motions slowed and soon she stood, arms hanging at her sides and shoulders hunched; head bowed slightly. Soon she seemed to begin to shiver and one could almost see the high mana pouring down on her like a rain in which she stood and shivered as with great joy. There came an end to this and her head went up and she threw out her arms and looked into the sky as if giving joyful thanks. A moment later she began doing something quite unexpected (I had never heard of this symbolic action). As if she stood before a large bowl filled with water, she went through the pantomime of swiftly throwing water out upon us with her hands. We were being blessed and cleansed with the high mana symbolized as water - "holy water", if you please. I felt a surging sense of pleasure and of being clean and made one with the High Selves. I was filled with the wonder and beauty of it all as the scene faded.....After a time I gave thanks and said my "amen".

COMMENTING on the "seeing", may I say that I have an old book giving the descriptions of many hulas, sacred and ordinary, with the chants used and the stories behind the danced and symbolized events which were being celebrated or remembered. Dancing was, as in the case of early Egypt and with the Hebrews (who "danced before the Lord") a very definite part of Polynesian life. There was a long period of training for each dancer, male or female, and there were many taboos to be observed. The "Virgin" of other religions was represented by the taboo virgin of the Polynesian communities. She was the hostess of the village and the loveliest and also one of the most skilled dancers. In my book I can find no trace of the sacred hula which I saw in my little vision, but everything about what I saw seems to indicate that such a dance could have existed and could have been performed by a special female dancer as part of a religious rite. I cannot say that in the "seeing" I have proof that there was ever such a dance, or that it symbolized what it seems at this late date to symbolize for me, but if a few of the HRAs duplicated my attempt and obtained the same "seeing", the conclusion of verity would be fairly well justified.

The word hula, which means many things as well as dance and sing, was used to carry many coded Huna meanings. The roots of the word, hu and la mean to overflow as fermenting liquid in a bowl - the "rising up" of the "water" which symbolizes rising of the offered mana to the La or "Light", symbol of the High Self. Hu is the "leaven" and symbolizes the power of the mana when used in this way to "leaven the whole lump" - check the New Testament Huna content. Hu is an outburst of affection, symbolizing the love with which we approach the Parental Pair. Hu is to be silent. It is to meditate. It is to pour out as tears or rain - fall of high mana.

Another significant meaning of hula is that of "to trample and make a beaten path", this leading to the idea of the path winding from side to side as the braiding of the aka cord is danced. Water flows from side to side in a stream, and up and down in waves, so any waving motion or turning from side to side of a path means to the kahunas not only mana, but mana flowing. Another of the thirteen different meanings is "to tremble, or shake", which could apply to the trembling with pleasure when the high mana falls like rain (provided such a fall actually was symbolized as in the "seeing" just reported.) Andrews, in his dictionary of the Hawaiian language, page 222, under hula-hula, "The name of a good or favorable Aha....the name of a former (Huna) prayer(formerly held to be) very sacred." On pages 35 and 36 he uses half a page to explain the several meanings of aha, which we see to be a word compounded of the roots a and ha, the latter symbolizing the accumulation and sending to the High Self of the mana. The kahunas often used two words in their secret code to insure at least one of them remaining unchanged. In this case we have hula as "to braid", also aha "to braid". Aha means a cord and the odd dance step from side to side to picture the weaving of the aka cord is described by the meaning of aha, (aha-aha) "to walk in a mincing or irregular manner". Aha means "a company of people", pointing to the ones observing the hula dance in which the aka cord is braided symbolically, and the Great Company of Aumakuas, to whom the mana is sent along the braided cord. There is also the meaning of, "expressing surprise or wonder", which fits the feelings engendered by the contact with the High Selves and the downpouring of high mana.....One may safely say that of all the elements of Huna which we have reconstructed from the information available, no single thing is so fully confirmed as that the kahunas believed in the necessity of accumulating and sending mana to the High Selves as a preliminary when praying for help for the individual or for the general good of the community. One wonders how much of the secret lore filtered into Christianity to be a part of the ritual and symbology of the Mass. HRA F.D. has reported (as have three others in past years) that in the TMHG sittings she has seen with psychic vision the cord being braided, and that the aka threads being gathered and braided are of many bright colors. One imagines a hula of great beauty when seen with psychic eyes - the dancer drawing in the colored strands and braiding them like flowing rainbows. Should Huna ever come back to the stage of community worship, perhaps this hula dance may be a central part of the body of rituals.

WILL YOU TRY AN EXPERIMENT? The low self loves something which it can do with the body while the middle self is acting with the mind. The hula was usually danced by one performer, and often while sitting - the body and arms and head being used, not the legs. Like the Sign Language of the American Indians, the hula dancers used a language of signs and of motions, but often with words thrown in to accompany or even replace a motion. In this way a complicated story could be presented with chanting and dancing combined. In casting about for something that would rhyme in English to be used for this form of testing, I found nothing better than our "Little Prayer for HRAs" which was given in the old HRA Bulletin #XI of June 1949. As very few of you will have that issue, I will give the prayer again. It is simple, and should be memorized so that it can be recited with an easy flow while inventing the motions to be used with the words or ideas. The combination of bodily motions with the spoken words from the mind furnishes the "physical stimulus" which the kahunas found so good when it became desirable to gain the full cooperation of the low self in any prayer action. (Also excellent when using self-suggestion - perhaps in meditations.)

Another significant meaning of hula is that of "to trip and make a beaten path," this leading to the idea of the path whirling from side to side as the tripping of the aka cord is danced. Water flows from side to side in a stream, and up and down in waves, so any waving motion or turning from side to side of a path means to the kahuna not only means, but means flowing. Another of the thirteen different meanings is "to tremble, or shake", which could apply to the trembling with pleasure when the high mana falls like rain (provided such a fall actually was symbolized as in the "seeing" just reported.) Andrews, in his dictionary of the Hawaiian language, page 323, under hula-hula, "The name of a good or favorable Aha... the name of a former (huna) prayer (formerly held to be) very sacred." On pages 35 and 36 he uses half a page to explain the several meanings of aha, which we see to be a word compounded of the roots a and ha, the latter symbolizing the accumulation and sending to the High Self of the mana. The kahuna often used two words in their secret code to insure at least one of them remaining unchanged. In this case we have hula as "to praise", also aha "to praise". Aha means a cord and the odd dance step from side to side to picture the weaving of the aka cord is described by the meaning of aha, (aha-aha) "to walk in a mincing or irregular manner." Aha means "a company of people", pointing to the ones observing the hula dance in which the aka cord is braided symbolically, and the Great Company of Ancestors, to whom the mana is sent along the braided cord. There is also the meaning of "expressing surprise or wonder", which fits the feelings engendered by the contact with the High Self and the downpouring of high mana. One may safely say that of all the elements of Huna which we have reconstructed from the information available, the hula is the most important. The kahuna believed in the necessity of accumulation and sending mana to the High Self as a preliminary when praying for help for the general good of the community. One wonders how much of the secret lore filtered into Christianity to be a part of the ritual and symbolism of the Mass. HRA F.D. has reported (as have three others in past years) that in the TMHG sitting she has seen with psychic vision the cord being braided, and that the aka threads being gathered and braided are of many bright colors. One imagines a hula of great beauty when seen with psychic eyes - the dancer drawing in the colored strands and braiding them like flowing rainbows. Should Huna ever come back to the stage of community worship, perhaps this hula dance may be a central part of the body of rituals.

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A LITTLE PRAYER FOR HRAs

(M. F. L.)

1.

If I have hurt someone today,
 With thought or word or deed,
 Or failed another in his need,
 I now repent.

3.

And if a hurt has struck ME deep,
 And no amends are made,
 I ask the LIGHT to balance all,
 I count the debt as paid.

2.

If I can take those steps again,
 Tomorrow will I make amends,
 And heal with love those hurts.
 I do this pledge.



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
Parental Spirits whom I love,
 And whom I know love me,
 Reach through the door I open wide,
 Make clear my Path to Thee.

THIS LITTLE PRAYER was long used by some of us as a preliminary, after first accumulating mana and while sending it to the High Selves, in the TMHG sittings. I think perhaps some of the "Old China Hands" of the HRA may still use it now and then, because I am sometimes surprised before the TMHG to find the lines come singing slowly in as from a distance. One HRA once called the verses "the Lord's Prayer of the HRA." It contains all the elements, and has opened doors in the past for many. If it comes to you new and bright and shining, yours is its inner magic to put to use. Recite it. If you can, "dance" it as well. Let me know results. Never forget that the unique thing in Huna is the teaching that all three selves must have an equal share in living the life which is ours. The failure of so many religions has come through the belief that all is "wicked" if not of the level of the High Self. Trying to live in a physical body and material world, using the middle self mind at every turn, and allowing reality and value ONLY to the level of the High Self, has ended in disaster for individuals down the centuries. Deny two members of the team their rightful part in the living, and the load will not be moved forward. The Creator did not make a mistake when He created man to function on three levels in a strange and lovely harmony. The hermit in his desert cave and the yogin living alone in the deep forests furnish examples of anti-social living and one may well ask what any one of them ever did to help along the world evolution.




IF YOU HAVE A FILE OR BOUND SET OF THE HRA BULLETINS, you may be interested in turning back to Bulletins 39 and 40, in which the subject of "vibrations" was first taken up for discussion. It was seen that little was actually known about such things where the mind or spirit is concerned. Much had been written about "raising one's spiritual vibrations", but no one seemed to know what was vibrating or how to go about measuring such vibrations. The Brunler-Bovis Biometer seemed the best bet in such investigations. Much later, as may be seen in Bulletins 101 and 102, we came back to the matter and made tests, writing the signature before praying, during the prayer period, and after it. Several pages of these Bulletins were filled with the Biometric (now we say P.A.) readings which I made from signature sets sent in for test purposes. The results were not conclusive, but were of great interest at the time. The will and personality swings of the pendulum changed in form and strength, while the degree level rose or fell. Everyone seemed to give a






different reaction when making a prayer. One thing which was noted was the frequency with which the will or personality swings increased in strength and size, or the degree reading rose or fell.

AT THIS LATE DATE, having measured the Guardian Angel or Guide or High Self overlooking us as individuals, the earlier testing begins to take on new meanings. For instance, I note that the prayer reading for HRA A.J.P., who was able to call down instant healing for a badly crippled leg when a young man, and who has at times duplicated the performance for some of his patients, gave for his normal reading:  386 degrees. For his prayer signature reading I got:  560. As we have recently found that the Guide or High Self (when it can be contacted and read) always gives a much larger and stronger pendulum swing and always a degree reading over the 500 level, I think we can safely say that we have now learned to read in such a way that we can be fairly sure when one is able to make a prayer with the full contact with the High Self (I hope that this is what we measure). As I look back on the readings on the pages of the old Bulletins, I am impressed that most of us need to work long and hard to perfect our prayer technique, and that the Huna method is the best for our use.

I HAVE ONLY RECENTLY LEARNED the very important fact that a good and helpful spirit does not show in a P.A. reading unless one asks if such a spirit is associated with the person read, and if so, that the reading for it be given. Only the spirits who violate the individual's right to free will show up as a "will" swing at 12 o'clock on the clock face chart. This indicates that they have hypnotic power and use it to influence or control the living person. On the other hand, a good spirit who comes only to help and who does not force his will on the person, shows in a separate reading when it is made. I have recently run into several such readings, and have been very much interested in the fact that if the spirit is well evolved or advanced, the reading will be  with a degree reading NOT over 500 degrees, but with the will and personality swings about half way in size between the very large swings of the High Self Guides and those for the ordinary reading.

ONE OF THE HRAs ASKED FOR A CLASSIFICATION OF SPIRITS as of now, so I will try to give one, using the P.A. code with short explanations when needed.

1. Unihipili, low self. Usually with uhane or middle self. May get separated and may fasten itself as a spirit to a living person, influencing him by influencing his resident low self. May be naturally good or bad. In making a P.A. reading, one asks whether there is a spirit influencing or (taking over more completely: obsessing.) Note that obsessive strength usually seems to come from the use of hypnotic power by a middle self. Normal low-plus-middle self spirits may be good or bad. When bad they show the "will" swing and their goodness or badness can be learned by asking the low self (yours as the reader) whether the entity is good or bad. The answer will come as a clockwise or counterclockwise circle, but this will NOT indicate a reading for any low self spirit involved.)
2. Uhane, or middle self. It may show in a reading as a "will" swing at 12 o'clock (). If it has lost its low self companion, this will be seen when one asks for a reading of the influencing or obsessing "eating companion". A reading showing the "will" swing but only a horizontal swing instead of a circle, shows that there is no low self involved. The pendulum gives  (our code is ). Test for its goodness or badness as for separated low self via c or cc circle.

3. Kino-wai-lua, "spirit of two waters (manas)". Normal spirit having both low and middle selves remaining together as in life. If an "eating companion" type imposing on the living in an evil way it will show in the ordinary composite reading as a  "will" swing, or, combined with the victim's own swing. One watches for  or  or . The influence or obsession may also show in an irregular personality or low self circle swing in the same reading. The axis of the circle may change to give two or three flattened circle forms—which may be either clockwise (good) or counterclockwise (bad)..... If a helpful spirit of this normal sort is guessed to be connected to the person being read, one asks if it is there and if the pendulum gives a "yes", one asks then for its reading. If it is lower in degree than the Guide level (above 500) it will give a "will" swing between 1 and 2 o'clock on the chart, also a clockwise circle  for its low self. The swings will be between the normal reading swings (in size) and those for the High Self or Guide.....NOTE: In all regular first readings one usually gets a combination of the leanings and intelligence level of the person and all influencing or obsessing spirits, even the influence of the Guide or helpful normal spirits which are lower than Guides. It is, therefore, necessary to ask for a reading of the person all by himself, then of each spirit in turn, if there are any. Some people seem to have no influence reaching them from the spirit side, and to be quite cut off from the active influence of their own Guide or High Self. One may ask for a High Self reading for such a one and get no response even after much urging. Theoretically, we all have High Selves, but some of us may have little working contact with our own as yet.
4. Spirit "Guides", Guardian Angels, Aumakuas: High Selves. (Nothing still higher has been tested with certainty at this time.) These may show in the raised degree level in the ordinary reading, or may not. One asks whether these spirits may be read for a person, and if the "yes" answer is given, one asks that a reading be given. So far, all such spirits have given a reading in which "will" and "personality swings are so large that they reach the limits of the chart face. The only variation noted is in the degree level, and this ranges from 500 to 600 degrees. The personality circle is always clockwise (good). Just what it indicates is not known, but it may show that there is some spirit element corresponding to the low self, perhaps a mechanism for the retaining of memories. (Perhaps we will have to change our present ideas of the High Self in time, and it may be that we have only reached a Guide Spirit, and that it has its own low self with it, perfectly trained and good. Most interesting speculation as we enter this new field of investigation.)

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ONE HRA OBJECTS to having me give my P.A. readings for famous people or those in the news when asking for others to check with their readings. He thinks that knowing my readings will cause others to read the same. In practice this seems seldom true. Many check readings are sent in which vary from mine, especially when we are trying to run the person and all his associate spirits. The regular readings are more uniformly the same within a few degrees.

THE SEVERAL READINGS FOR THE RED LEADERS pictured on the cover of "Life" magazine of October 20, 1961, show a wide variation, but there is general agreement on the fact that most are strongly influenced by spirits whose degree level is higher than their own. In the last issue of the H.V. I spoke of wishing to

find a good picture of Lenin to read, so that I might see whether there was an indication that the same spirit had influenced him, then Stalin and now Khrushchev. The "LIFE" cover just mentioned gave me exactly what I wanted. Marx and Engels apparently did not belong in the Red group. Marx had no eating companion. Engels had one with a degree reading of 413 and with a clockwise circle. Lenine, Stalin, after him and apparently taking on the spirit in his later days, and now Khrushchev since Stalin's death, all show the same spirit influencing them - at least they all show the same reading for a spirit with the degree for it standing at 465 to 467. If this set of readings is correct, we have there something most interesting. It would show that a spirit may influence a succession of men to bring about such things as it may desire. (I have come across a case in which a bad female spirit strongly influences in turn three members of a family, one a male.) By the way, Mao Tse-tung also shows a spirit over him, but his reads only 456 degrees, and would not be the same one back of the Russian Communist leaders. Castro has a similar spirit which reads only 436 degrees. China and Cuba, being under different influences through their leaders will not follow too closely the uniform line of endeavor which has marked Russia from the time of Lenin. Mao and Castro spirits have circles, and these are both clockwise, so they undoubtedly think they are doing good. The spirit behind the three Russian leaders has no circle now, but had a small clockwise one when with Lenin. It registers clockwise when a reading is asked for that element. We seem to be confronted by a situation in which men strongly influenced by more intelligent spirits are in the saddle. The spirits, sad to say, seem to consider it "good" to prompt their living men to murder those who resist in order to accomplish desired aims.

THE NOTE ON A SUPPLY SOURCE FOR PEYOTE IN the last H.V. brought phone calls and letters to say that the laws on having or using peyote are in a tangle. Seems a Supreme Court case not long ago ruled it not a narcotic and so a thing that could be mailed. The law against it was withdrawn in Arizona, but still stands in California. If you are interested in trying its strange effects, better make sure how your state laws stand, or, as one HRA suggests, take a vacation and go to Mexico to try it out, there being no objection on religious, moral or other grounds against its use there.

BOOK REVIEWS

"HUMAN DESTINY" by Lecomte du Noüy, 1947, (sent me on loan) is a fine study of the evolutionary growth of man from the bottom up...until man made the great leap up from the animal level where all is controlled by instincts, and developed conscience, knowing good from bad, and gaining for himself free will to act as he saw fit. The goal of human evolution is set forth as one in which all men become moral. Author's P.A. all clockwise, and his degree 386 -very high and that of a teacher.

"THE NAMELESS FAITH" by Lawrence Hyde, 1949. Published by Rider in England. The Author learned about Huna some time after writing this scholarly book in which he attempted to assemble the proper elements for a world faith. Excellent.

"A DWELLER ON TWO PLANETS" by "Phylos", a spirit writing through Frederick S. Oliver before 1894. A story of life in fabled Atlantis with the same character reincarnating in modern America. Book was famous in occult circles for years. One HRA asked me to run a P.A. on the signature of the spirit and his picture as it was

drawn by the author when acting as a medium. For the author I got the reading of 7 0 clockwise and 333 degrees, falling well below the 350 level where the best mediums and psychics are found.

For the spirit, "Phylos, the Thibetan", from his signature in supposed Atlan characters, and, particularly, from the drawing of him, I read 7 0 c.c. 367. This low reading, in my critical opinion, would fit rather well a spirit bent on making an impression and using the popular method of such spirits - that of predicting no end of trouble for those who do not accept the dogmas as presented. There seem to be a number of such spirits who amuse themselves from time to time writing books through the hands of the living. Some of them appear to be able to read minds and some may be able to recall lives lived in the far past, but the average intelligence level which my readings have shown, leaves much to be desired in a teacher or a revealer of great truths and correct historical facts.

"Atlantis to the Latter Days", by H.C. Randall-Stevens, who also writes as "El Eros", is a modern example of spirit-dictated books. It deals with Atlantis and other lost continents as well as life in ancient Egypt. Facts relating to the history of ancient Egypt are said to be more accurate than guesses of historians. Several similar books have been received and printed, a cult growing up around them which I take to be called "The Knights Templars of Aquarius". The material in this book falls under the heading of "interesting if true" with me. Its teachings and philosophy, I am sorry to say, do not ring true for me. As is my custom, I judge the book by the P.A. reading of the author when trying to decide on its place in my library. I read for the author a V pattern and a c.c. circle, with 347 degrees, placing him in the class of good mediums. For the spirit responsible for the book I get 7 0 cc 422. This would indicate man and spirit both of like mind and disposition. I would class the work as nothing to be taken as final or authoritative. I hope some day to come across a book written by a spirit with the reading of the Guides we have come to know, and who have degree readings above 500. (The lowest of these yet read was 516.) When such a book is found, I will sit up and take notice in a very large way!

MAGAZINES: The Aberree, 207 No. Washington, Enid, Okla., \$2 a year, lets us all have a voice in its columns, and the editorials by the Harts are a thought-provoking delight. The Journal of Borderland Research (old Round Robin of Meade Layne), under the editorship of Riley Crabb, P.O. Box 548, Vista, Calif., presents much new and interesting material, and gives Huna space frequently by "lifts" from the H.V. Covers a much wider "occult" field than the H.V. Good deal at \$5 the year.

BOOK: "STAY YOUNG LONGER", by Linda Clark, The Devin-Adair Co., 23 East 26th St., New York 10, N.Y., \$4.95 post paid, is from the pen of former HRA Linda Bradshaw, university woman of high degree reading and extra well fitted to round up and discuss all available data on such things as natural vitamins, organically grown foods and all the advertised eating and food fads. Just the book most people have wanted and could not find. Helps one understand what is meant on food labels when preservatives and mild poisons are admittedly used. The "low down" on almost anything you wish to mention in this field. Not exactly Huna, but very satisfactory to those of us who want to eat right and pill circumspectly. All I miss in it is mention of two alphalfa pills with each meal which in Vista has helped many of us chase away back and shoulder pains as well as assorted Charley horses. Highly recommended. (The section on the psychological factors useful in right living is excellent and sane. Our Huna findings concerning self-suggestion are even mentioned with approval - well, I was at least mentioned, even if Huna was not.)

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